

MISSIONARY LINK.

EIGHTH NUMBER, *I. 7.*

FOR THE

Woman's Union Missionary SOCIETY

OF AMERICA FOR HEATHEN LANDS



JULY, 1864.

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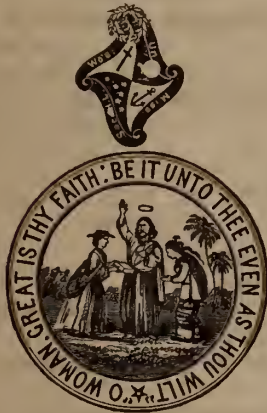
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THE MISSIONARY LINK.

FOREIGN CORRESPONDENCE.

Burma.

Extracts of letters received from Miss MARSTON.

“TOUNGHOO, March 19th, 1864.

“I feel that, notwithstanding the many trials and discouragements which have lain in my pathway, blessings have attended my feeble efforts in the work here. I wish you could be here for a little while and see the people by whom I am surrounded. People in a country like America cannot thoroughly understand what heathendom is. At home we have squalid poverty, many forms of iniquity, and multitudes of irreligious people; but none of the evils can bear any comparison with what abounds here. Yet, though the people are wedded to their idols, here and there we find one disposed to listen to the truth. Since I came here quite a number have renounced idolatry and have become professed followers of Christ.

“I have just heard of the sudden death of a Shan, ‘San bwah’ (chief), who has often been at my house, and the last time he was here was in perfect health. His son has become a Christian since I came here (as also has his wife), and is now pursuing a course of study preparatory to preaching the gospel. But the father, although he became friendly to Christians, and gave up all opposition to his son, gave no evidence that he was a true believer in the Saviour. My heart has recently been

made sad by the death of a Burman woman who died, having rejected Christ. For more than a year she resided in this vicinity, and much of the time in my house. All through the last rainy season I allowed her to remain here, that she might be under religious influences, hoping that she would be profited thereby. I think the Spirit strove with her, and there was a struggle in her mind; but for some time previous to her death she had lost her serious impressions and seemed more hardened than ever. A few days ago she started, in company with other Burmans, to go to Rangoon. The water in the river being very low, the boat was grounded upon a sand bank, when the woman jumped in the water in order to push the boat along. While walking on the sand bank she came suddenly to deep water, and as the current was rapid it bore her away, and she was drowned. And so she quickly passed into eternity to meet that Saviour whom in life she had rejected and despised. Thus in this country as well as in Christian lands many who have had an opportunity to make their peace with God, die without a saving knowledge of Christ.

“My little school is at present quite as prosperous as usual. Many whom I have tried to instruct have left Tounghoo, and have gone to other places; but others have come into the school. I have a few whom I have had for a long time, who are improving. I cannot tell if my pupils would appear to you civilized or not; but I am sure if you had seen them when they first entered my school, and could look at them now, you would be greatly pleased with the change. Some of them attend regularly upon the services held at the chapel upon the Sabbath, but do not give evidence of a change of heart.

“I have showed some photograph likenesses to my school, and wish you could have been present and seen how their countenances lighted up. When they first saw them they used to ask if they were my gods. One little girl wanted to know if I had plenty of them, and if so she wanted one. I have explained to them what they are and why I have them, so that they do not regard them now as objects of religious homage.”

India.

Extracts of letters received from MISS BRITTAN.

CALCUTTA, Feb. 19th, 1864.

"In my letter two weeks ago, I spoke of Mrs. Murray, and have since joined her in her work. I like her plan very much, as it has the true missionary spirit, caring for both rich and poor. Three days in the week I teach for three hours in the Normal School, and I visit nine Zenanas, three daily."

"April 2d.—I find I shall be obliged to change my residence from the 'Home' to some more healthy locality, as during the rainy season I could not remain here with impunity. A message was sent me from the 'European Orphanage,' wanting me for a superintendent there. There is much need of teachers in all departments."

Extracts from MISS BRITTAN'S Journal.

DESCRIPTION OF THE FIRST VISIT TO A ZENANA OR WOMAN'S HOUSE.

CALCUTTA, Jan. 15th.

"This afternoon I have been to visit my first Zenana with Miss Nicholson, and now try the difficult task of a description. The house is generally the father's, who is the head, or if dead, the eldest son succeeds him. The father's wife, or eldest son's wife, is the mistress. The sons all marry and bring their wives home to the father's house, where they have each separate suites of apartments. In the day time the women and children mingle together, but the face of none of the women may be seen, nor may they be spoken to by the husbands of either of the others. They wear the cloth over their heads, so that if in the house they accidentally meet any of the men and cannot escape being seen, they immediately draw this cloth over their faces, so that they are perfectly veiled. In this way perhaps in one Zenana there may be six or seven women and any number of children—quite a school of itself.

"The Baboo* to whose house we went is very rich, speaks English remarkably well, and sends his gharee for Miss Nicholson. (These gharees are singular little carriages, made to hold two, although three can crowd in, and which are closed so tightly as to exclude sun, dust and hot air likewise.) The Baboo's house, to the street, presented the appearance of an immense, unbroken wall, long and high, excepting where an arched gateway was cut. Through this we entered a short passage under the building, and came into a large, open court, almost triangular in shape. The building extended all round this, four stories high, with narrow verandahs, connected with each story, and innumerable doors opening into them. In the lower rooms there appeared to be a great many men, the Baboos keeping many servants. We went directly across the court to the opposite angle, where a passage under the building led us into a second court similar to the former, only larger. Round the lower verandah in this court were a number of Palanquins, in which, though seldom, the ladies ride when they go to see their relations. They come into this court closely veiled, and here get into the Palanquins (or Palkys, as they are called,) which are shut up tight, so no one can see in or out. Crossing the second court, we went through a larger arched passage into a third court larger still. Over the doorway of this were a number of idols, most grotesque figures. Here there was a flight of stairs terminating in a very wide verandah, upon which opened the doors of the different women's apartments. We were here met and welcomed by warm shaking of hands, by a young, pretty looking woman and her four children, (as I then thought,) all light colored and very pretty.

"The mother looked about twenty-five; the children, five and seven, fourteen and fifteen. I soon found, however, that the two older girls were her sons' wives, and the youngest

* The word Baboo means gentleman, sir, or Mr.

girl the child of one of the older ones, who did not seem to be a day over fifteen. They were none of them disfigured by the nose and ear rings, though they had on a profusion of gold chains and bracelets. Their clothing was very pretty, white muslin, handsomely bordered. It is a strip five yards long, and is worn in such a way, that it forms both dress and veil. On account of the cold, they had handsome shawls put on over this dress. The mother led us into her room, where all followed. The room, I should think, was about 50 feet long, by 15 in width. In the centre was a large bedstead, which almost filled the width of the room, with mosquito curtains, which obscured from view what was on the other side. The floor was paved with very handsome black and white marble. In two places on the floor there appeared to be large beds laid down, covered with sheets, and a number of pillows, all different shapes and sizes, covered with white pillow cases. Two or three chairs and a bench completed that part of the furniture of the room which was visible. On the walls were some tawdry colored engravings, apparently Chinese pictures of horrid looking gods, and two wooden brackets, prettily carved, with little chalk lambs on them.

"All the women seemed very anxious to learn; the mother or grandmother can read and write Bengali, and is now learning English, while the younger ones are learning to read Bengali. They told us to learn Bengali quickly, as they wanted so much to talk to us. The mother of the house showed us a handsome velvet smoking cap, which her late teacher had taught her to work.

"Of course all the first teaching, for many months, must be merely preparing the way for the Gospel of Christ, and gaining a hold on their affections.

"When the lessons were over, some pleasant conversation was held through the interpreter. The Mama Sahib (the chief lady of the house) wanted us to see her husband's apartment before we left. She took us up stairs into a very

large room, furnished much in the English style, with couches, mirrors, marble tables, vases of artificial flowers, paintings, etc., and above all a grand piano. The Mama Sahib asked Miss Nicholson to play "God Save the Queen," and said she had begun taking lessons before her last teacher went away, and remembered all the notes. The women all followed us into this room, but learning that the Baboo was coming up to pay his respects to us, the young wives disappeared.

"The Baboo was a fine looking man, who spoke a few words to us in excellent English, made his salaam and departed, when the young wives immediately appeared again.

"We had now [much] overstayed our time, but it was with difficulty we could resist their entreaties to remain. Such was my first Zenana visit, but I feel that it is impossible to bring before you, on paper, or to describe the impression made on my mind. Dear friends, pray earnestly, not only for me, but for all the Zenana teachers, that we may have true wisdom given us to lead these most interesting but benighted ones to the Saviour."

NORMAL SCHOOL.

"*Saturday, 16th.*—Mrs. Stack called and told me of the difficulty to supply a teacher in the Normal School, the ladies who have been engaged having been married. While the committee are waiting for other teachers to be sent from England, they know not what to do. I offered to assist in the school for two or three hours a day, until I have full occupation in the Zenanas. This is indirectly working for the Zenanas, as it is helping to prepare teachers for them. Thus it appears that although I know not the language, I may find plenty of missionary work."

THE OLD CHURCH.

"*Sunday, 17th.*—In the morning I attended service at the 'Old Church,' as it is called. It is very singular in form, being at first only a house, to which additions have been

made as occasion required. It was the first place in which divine worship to the only true God was publicly offered in Calcutta, and also where Henry Martin first preached. The building has never been consecrated, as it had been used many years before there was any Bishop in India. When the Bishop was applied to, to perform the ceremony, he said: 'No, it had been fully consecrated by Martin and the other devoted men who had followed him.'

SECOND ZENANA VISIT.

"*Wednesday, 20th.*—I have been to-day with Miss Gomez to visit one of her Zenanas. I was deeply interested, although the place is rather differently constructed to the former one which I visited. It appeared to be in bad repair, and yet there are numbers of servants in the house. We had to pass up several flights of stairs and through narrow passages covered with cobwebs, and very dirty in every particular.

"The head of this family is a wealthy old woman, a bigoted Hindoo, who, never having had children, adopted two sons.

"One becoming a Christian, was of course cast out, but the other lives with her, and has his wife and child instructed by Miss Gomez. The old woman is very angry that the younger one is being taught, and would consider it pollution to have us touch or even pass in front of her. As we went up stairs we were met by a pretty young creature about seventeen, who took us into her room. It was half the size of the one I went to the other day, and furnished with matting, a bedstead, and in one corner a rickety old table covered with books. You must never associate the idea of the luxury of the Persian Harems with the Zenanas of India, even among the wealthiest, as the apartments of the women are almost utterly neglected. This lady (who looks one) can read and write Bengali, and is now learning to read and write English. She also learns by heart several verses in

the Bengali Bible daily, and reads a chapter which Miss Gomez explains.

“It was a delight to watch them; Miss Gomez is so earnest, while the native lady seems to drink in every word. Her husband has renounced idolatry, but is a deist, but she is nearly if not entirely a Christian, praying to God and, believing she is a sinner, asks for pardon through Christ. Her husband told her some time ago that he did not care whether she became a Christian or not, but he wished her to be educated. Her family all join in persecuting her, so that she is almost a prisoner in her own room, never leaving it without being abused. She has a little boy about four years old who can read English words of three letters, and knows most of the Bengali letters. Is not that bright? This lady is reading Grecian history in Bengali, and enjoys it. Miss Gomez is with her from ten to twelve, then with her child, the preparation of her lessons and her fancy work, she contrives to pass the rest of the day without feeling the want of society.”

DIFFICULTIES IN THE WORK.

“The reason no interesting account of Zenana teaching appears in print is because the Baboos see all the English papers, and if anything representing the gradual influence in favor of Christianity was to be published, it might prevent the opening of other Zenanas. The case I have just written of is very rare, and may not be met with in hundreds of others. Yet we must not be discouraged if we never meet with another like it, for our work must be as the Saviour described in the parable of the leaven which a woman took and hid in three measures of meal till the whole was leavened. In this field the pioneers may sow, and not until the next generation may the harvest be reaped, though here and there a stray ear may ripen before the rest.”

CONDITION OF WIDOWS.

“*January 22d.*—The condition of widows here is very

unfortunate. If the husband's family can afford it they live with them, or else with some member of their own family, or they must work for their living. From the time the husband dies they must live on the coarsest food, then only one meal a day, while they must fast entirely one day in each week. They must never dress their hair nicely, only combing it sufficiently for neatness, and must wear one very coarse cloth without ornaments. As they believe in transmigration of souls, they think according to the amount of their austerities will be the elevation of the position into which they will next be born.

"Miss Gomez was telling me a most interesting case of a widow, who though of high caste is very poor. About two years ago, she heard that Miss Gomez was teaching in the Zenana of a friend. She had a great desire to learn, but she was afraid of her relatives, and lived so far away that Miss Gomez could not go to her. So the woman used to come to Miss Gomez at night, and at length learned to read. She said that she had put away her idols and wanted to serve the true God. About this time she ceased to come, and as Miss Gomez did not know where she lived, she did not see her for a year. About a month ago she appeared, saying that she had been ill all the year, so that she could not walk, but she had not forgotten God's things. She asked Miss Gomez to read to her, to teach her God's word and to pray with her. Is not God thus owning this young girl's work?"

THIRD ZENANA VISIT.

"*Saturday, 23d.*—To-day I went with Miss Gomez to another Zenana. About a month since a letter was sent, asking her to call at such a Zenana, as a lady wanted instruction. She went and found only one lady in the house, who had been taught by some one (whom we cannot discover,) about twelve years ago. She has two grown up sons, who are soon to be married, and then I suppose their wives will be taught also. The outside of this lady's house is a perfect

palace, looking like a very lofty Grecian temple, with twelve Ionic pillars and elaborately carved capitals in front. No two houses in Calcutta are built alike. In this one we passed through several courts and up and down several flights of stairs, where chandeliers were hung in all the passages. The rooms were similar to others I have described. The lady here can read and write Bengali, can read in the third English Reader, then translate it into Bengali, and write dictation from the same book.

“In Bengali she is reading a book called ‘Day Break in Britain,’ describing the overthrow of idolatry there, and the introduction of Christianity. The Baboo here sends his gharee for the teacher and takes her home.”

AGRICULTURAL EXHIBITION.

“There has been an agricultural show here this week, and a number of Baboos petitioned the government that one night might be set apart, when their ladies might go, as they wanted them to see this exhibition. Last night was appointed, and many of the Baboos took their wives and daughters in carriages and left them at the door of the exhibition, waiting for them until they came out, as no man was permitted to enter. Is not this a great step for women who had scarcely crossed their own threshold before?”

EARNEST DESIRE FOR CHRISTIANITY.

“*Tuesday 26th.*—Again I went with Miss Gomez to the same Zenana, to which we paid a visit on Saturday. The little book ‘Day Break in Britain,’ had a great deal in it about Jesus; while the lady was reading she suddenly looked up at Miss Gomez and said, ‘Now, can I take hold of Jesus?’ While Miss G. was explaining to her simple faith in Jesus, I could only sit by and pray that the Lord the Saviour would reveal himself to her.

“Oh! how glorious it is that upon these poor women, who have so long sat ‘in the region and shadow of death’ ‘light is dawning.’”

COINCIDENCE IN MISSIONARY EXPERIENCE.

"*Sunday 31st.*—Our house formerly was a mission house, and in the room next to mine, the honored Weitbreck breathed his last. He was only here on a visit at the time of his death, but it seems to have sanctified it. It was reading his life that stirred me up to more earnest prayer to God, and more earnest pleadings with my mother, to allow me to labor in the mission field. Little did I think then that my feet would ever tread where his had been, or that I should live in that house from which his sanctified spirit took its departure to the realms of Light."

ENGAGEMENT WITH MRS. MURRAY.

"*February 1st.*—Just as I came from the normal school a Mrs. Murray called, the lady who three years ago was the first, with Mrs. Mullens, to begin the Zenana work here. They commenced their work here the very month our society was formed at home. She had just heard of my arrival, and wanted that I should assist in the Zenana work. I am to begin on Thursday and teach daily in three Zenanas."

COMMENCEMENT OF REGULAR ZENANA WORK.

"*February 4th.*—To-day I have commenced work in what I shall call my own Zenanas. Elizabeth, the native teacher, (wife of a catechist,) who is to go with me, came for me about one o'clock. We passed along many narrow lanes and by-streets, and at length came to one so narrow the gharee could not go up it. We walked a hundred yards until we came to a small house.

"On entering we passed through a large outer room into a small one, where in a few minutes six girls were collected, varying in age from nine to fourteen. The owner of the house is a widow, the eldest girl her son's wife, two of the others her children. These children are all married, though as yet none of them are living with their husbands. Though

they are poor, they are of high caste, therefore they never go into the streets, or are seen.

“They are very timid, Mrs. Murray being the first white woman they have ever seen. In two or three adjoining houses communications are made, so that the neighbors can come into the widow’s house without going into the streets; thus six are taught in this little school. How my heart ached for these poor children, deprived of all the pleasures of childhood, never permitted to go outside of these little rooms, and if they look out, nothing but brick walls to look upon. They know nothing but how to worship their gods, and yet with bright, intelligent minds, how eager they are for knowledge. Would that I could talk to them! They are just beginning Bengali, but as we staid two hours I could only teach them to work.

“I then went to a rich Baboo’s, where Mrs. Murray met and introduced me. Here they brought out for us some fruit and sweetmeats.

INTEREST OF ZENANA WORK.

“*Friday 5th.*—Again I went with Mrs. Murray to several Zenanas. I intend, as a native teacher goes to each one daily, to visit eight or ten twice a week, where I shall teach English and fancy work. As the ladies like European teachers much the best, by giving less time to each, I can have the supervision, and gain interest in so many more. It is a deeply interesting work, and very different from what we think at home. You do not have to wait until you have acquired the language, which must be a gradual thing, but can get immediately to work.”

ENCOURAGING RESULT OF FAITHFUL LABOR.

“*Sunday 7th.*—You will remember the woman I told you of, whom Miss Gomez visits, and who is ill treated by her family because she reads and learns her Bible. Yesterday she told Miss G. that her husband wanted her to put away the Bible, as it would be very unpleasant if he and she

should be of different religions. She told him he might take away all her other books, but she could not leave off reading her Bible, as it gave her more happiness than any thing else.

Her husband did not say any more, as he is very fond of her. 'Surely God has some of his hidden ones shut up in these Zenanas, that will one day, as gems, adorn the Saviour's crown.'

HINDOO FESTIVAL.

"To-day is the celebration of some Hindoo festival, which only occurs once in thirty-five years. The poor people believe whoever bathes himself in a certain spot in the Ganges, directly opposite to Calcutta, will be immediately cleansed from all his former sins. When he dies he will only have to account for sins committed since that bath. We were told that over 38,000 people had come from all parts of the country for this ceremony.

"As we rode to church this evening, the streets were crowded with people going and returning from the river, some carrying children, others helping to bear or lead the aged, and infirm, and blind. Those coming from the river were decorated with garlands and their faces covered with white clay in honor of their god. I could but think, as I watched these poor deluded ones hurrying to the stream for purification, of our own more favored land, and of that great feast which God has prepared for those who love Him, in commemoration of the fountain opened for sin and all uncleanness.

DESCRIPTION OF THE RICH BABOO'S HOUSE.

"*Monday, Feb. 8th.*—I am now regularly installed into my work; Monday, Tuesday and Friday, at the Normal school, and every day from one to half-past five at the Zenanas. To-day I went to a rich Baboo's, whose name I must not give, as they do not like it to be known that their wives are being taught.

“This is a large handsome house, with a large square court, at one end of which is a flight of steps going across and up into the verandah, which at one end is ornamented and partly enclosed. This forms the god’s house, and when any festival is held to the honor of any of the gods they are placed in this house, finely dressed and decorated with flowers, while offerings are made to them. At night a great many lights are burnt before them, and in the court in front, games are held and dancing girls dance before them. The lower verandahs at the time of these Poojahs, (as the festivals to the gods are called) are full of male spectators, and screens are placed in front of the upper verandahs so that through these the ladies may look on.

“The woman’s apartment in this house is much better furnished than any I have yet seen. Instead of beds there are two couches, wardrobes, a looking glass, and two easy chairs.

“Here my pupils are a mother-in-law and two daughters-in-law, one a very sweet young woman, the other a child. The Bo (that is the eldest son’s wife) is learning English, which she is very anxious to acquire speedily, and has also begun a sofa pillow in worsted work. She has commenced reading ‘Peep of Day,’ in English, of which, as it was explained by my native teacher (Elizabeth) she understood every word.

A POOR WIDOW.

“*Tuesday, Feb. 9th.*—I told you the widows may not learn to read. To-day in my widow’s house, when I was teaching one of the children to crochet, she gradually came, step by step, into the room, when hitherto she has always stood at the door. At length she came close to my side and leaning on the couch she asked if I would teach her to work. She then showed me that she had done something on the young girl’s work, and told me she wanted to make a pair of slippers. Oh! how glad I felt that some-

thing could interest her, for as work has not been thought of it has never been forbidden to them. She can now be present and listen when the children learn. This Zenana work is one certainly to enlist every power and faculty of the mind and heart. The women are gentle and loving, and they look up to you so gratefully as the means of giving them so much pleasure.

EXHIBITION OF THE MAGIC LANTERN AND ARRANGEMENT OF WEEKLY TEACHING.

February 10th.—To-day Mrs. Murray exhibited a magic lantern in two Zenanas, where there were quite a number collected in each, who seemed delighted. Afterwards I returned home with Mrs. Murray to make our final arrangements. There are seven Zenanas, which I shall visit each twice a week, besides two or three others into which I shall occasionally go. In all there will be from fifty to sixty pupils."

HINDOO ARRANGEMENT OF PROPERTY.

"One house where we went to-day is immense, in which we are told live eighty persons, not counting the servants. When a father dies his property is not divided, but the sons each bring their wives home, and all have their living out of the estate. In this house there are four generations, and we have here from fifteen to twenty pupils.

BOYS' SCHOOL.

"As we went out of this Zenana, we saw seated in the court, on the steps leading up to the idols' house, a school-master, and a number of dirty urchins who, squatting around on mats, were commencing to climb the steep hill to the temple of wisdom.

"Many of the wealthy Baboos pay a man to come for two or three hours a day, so that their servants or any of the poor around may be taught gratis. They each bring an ink

horn with a wooden style and some cocoa nut leaves to write on, and a mat rolled up under their arm on which to sit. This is their school equipment."

AN INTERESTING PUPIL.

"*February 11th.*—My most interesting pupil is the Bo, or eldest son's wife, of whom I have written. She told me she wanted me to see and speak to her father-in-law. He came in and thanked me many times for teaching his daughter-in-law, (of whom he is very proud,) telling me she could read Sanscrit, Bengali and Hindostanee, but was so anxious to learn English. I told him it was a great pleasure, upon which he seemed much delighted. See how their minds are gradually opening."

INTEREST OF THE WOMEN IN PLAIN WORK.

"*February 12th.*—To-day and to-morrow is a grand festival in honor of their goddess Wisdom, so that they cannot learn, or touch a pen or book on these days. We therefore exhibited the magic lantern in two more Zenanas. In one of them the women asked if I would not teach them plain sewing, as they wanted to make some clothes for themselves and their husbands. Of course I will be delighted at such a step."

HOSPITALITY IN A ZENANA.

"*February 16th.*—Mrs. B. went with me to two Zenanas to-day. She was particularly pleased at the house of my friend the Bo. Her own name 'Tarah Sanderee,' signifies 'Beautiful Star;' hereafter when I mention her it will be by this name. She had some sweetmeats and fruit brought out for us on a little silver salver, and gave Mrs. B. a worsted rose of her own making, and a Bengali book."

FESTIVAL OR POOJAH.

"At the time of the festival or Poojah, an image of the god is made of clay, which is white-washed. It is then dressed up in a great deal of tinsel and the family jewelry,

when it is placed into the little house at the end of the court as I have described. There the Brahmin priests pray and perform several ceremonies over it, when it is supposed that the god descends into the image, the people praying and offering sacrifices to it. After all is over, it is said the god goes back to heaven. The jewels are then taken off, and the image thrown into the Ganges, for although the clay is not sacred in itself, they think it has been used for sacred purposes.

REGULATIONS IN ETIQUETTE IN THE ZENANAS.

"*February 17th.*—I do not yet understand the household politics of the Zenanas, as it is only gradually you can become acquainted with the customs here. Generally, if any male member of the household comes near the apartment in which I am with the ladies, they draw their veils quickly over their faces, most of them instantly disappearing, scattering like a frightened flock of sheep.

"One or two generally remain, I suppose according to their relationship to the intruder. A little servant boy is placed outside the door to give notice of any one's approach.

"To-day, however, when I went to my large house, where I have so many pupils, I was met by a young man about twenty-five years of age, who told me the teacher had gone to another house. He had sent for her, but with my permission would be my interpreter until she arrived, as the ladies were greatly troubled the other day, when, my teacher being absent, I could not talk to them.

"He then led me into an inner room, where I had not yet been. This house, with its inner court, stands on a space of ground as large as any square block in New York. The greatest space is occupied in verandahs, as the rooms are small. This little room into which myself and scholars were all crowded, was about ten feet square, with only one window in it.

"The young man remained talking very politely and in-

terpreting until my teacher came, none of the ladies seeming to mind him in the least. He is called the 'Son of the House,' and all those women who were married before he was fourteen may see him, and he may go about their part of the house the same as a little boy."

"BEAUTIFUL STAR."

"*February 18th.*—My 'Beautiful Star' grows more and more interesting to me each time I see her. She has true native refinement, and would be a lady in any place. She comes to me always with entirely clean clothes on, (the dress certainly is very picturesque,) purely white, and of very fine quality, a clean, perfumed handkerchief always in her hand. She has perfect gazelle eyes, a soft, gentle manner and voice. She was so anxious to learn English that she made a young boy, a brother of her husband, teach her what he knew. She is reading 'Peep of Day' with me, and to-day as I was trying to explain the meaning of *dear*, 'Oh! yes,' she said, 'dear father, dear mother, dear husband, dear child,' then laying her hand affectionately on mine, 'Dear teacher.' She then told Elizabeth to ask me to come three days in the week, instead of two, for she wanted to know so much about the Christian's God. She could not believe in her idols, and she wanted to learn English quickly so that she could learn about God. Sorry was I to tell her that it was impossible for me to come to her oftener.

"While explaining the word 'love' to her, she looked and pointed upwards, saying: 'God is love.' I cannot tell you how I felt when I heard that expression from her lips. On coming out I said to Elizabeth: 'Where did she hear that sentence?' 'Why, you told it to her,' was the answer. 'Oh, I think not,' I said, 'I do not remember it.' 'Oh, yes Ma'am, you did, I remember it.' I went home, deeply solemnized at the fearful responsibility. Here is an immortal soul hungering for the bread of life, too intelligent, too much instructed, to put any confidence in her dumb

idols, and yet feeling the need of an anchor to rest her soul upon, and my lips perhaps those only from which she will ever hear the gospel message. Oh! my friends, will you not pray *personally* for her, that she may fully know and realize to her temporal and eternal happiness the height and depth, length and breadth of the Redeeming Love, and sing its praises to all eternity."

DIFFERENCE IN ZENANA TEACHING.

"*February 19th.*—In the three Zenanas I visit to-day the women are only learning Bengali, and how to work. Of course I can only teach the work, as yet I must speak through an interpreter.

"In each of these three Zenanas there are twelve to be taught, bright, pleasant-looking women and children, but bigoted Hindoos, and as yet a book containing a word of religion must not be introduced here. This will be slow work, but God the Spirit can open the eyes of all."

THE BAZAAR.

"*February 20th.*—This afternoon I went to what is called the China Bazaar, where everything equally good can be obtained for one quarter what is paid in the English shops. But what a scene! From the moment the gharee turns into one end of the bazaar till you leave, you are surrounded by the merchants, who rush from their shops to display their wares. Talk of bedlam, you never saw anything like this, scolding, vociferating, and abusing one another in Bengali and Hindostanee, and then in broken English praising their own and decrying others' goods. It is such a scene as can never be seen elsewhere, and cannot be described. The shops in the Bazaar are more like those at home and filled with such beautiful and cheap articles."

SCRIPTURE ILLUSTRATIONS.

"*February 22nd.*—To day in one of my Zenanas there was an awning drawn over the court, forming a complete roof. Sitting under this roof, with their lessons, were the boys I

spoke of before, as forming the school. I could readily now understand the Scripture scene, where the palsied man was let down through the roof. The narrow passage through which you enter into the court, which is capable of containing a hundred and fifty persons, the three tiers of verandahs, each of which would hold a hundred more, the flat roof of the awning stretched all over, made me feel that you do indeed need eastern life to truly appreciate Bible stories."

MARRIAGE PROCESSION.

In the evening I went to a Communion lecture and in returning passed a marriage procession, which was escorting the bridegroom to the bride's house. There was a crowd carrying flaming torches, red and blue lights, and making a great noise with drums, trumpets, &c. In the midst the bridegroom was carried on men's shoulders seated in a sort of chair of state gaudily covered with tinsel.

"His dress, hat, &c., appeared to be of satin, wrought with gold thread, while his face was covered with powder. He did not appear over sixteen, his bride was probably not over eight years. They are married about this age, though each one lives at their own home for three or four years, occasionally making a few days' visit to her mother-in-law."

EAGER RECEPTION IN A ZENANA.

"*February 24th.*—I was a little late to-day in one of my Zenanas, (the very large house of which I have spoken,) and as the ladies were afraid I was not coming, they were watching for me. They saw my gharee stop at the end of the lane, when three of them came as far as they dared to to the lower verandah of the inner court, and said they would take me a shorter way to their room.

"In this way I saw a part of the building I had not yet seen. They led me across another court, which, as it was very wet, they held up my dress to prevent it from injury. It is very pleasant to see how they watch for you, and the welcome with which they greet you."

HOME DEPARTMENT.

THE summer quarterly meeting of the Society was held in New York, at the house of the President, on the regularly appointed Monday, the 20th of June.

The attendance was unusually large for this season of the year, each member of the Society feeling great encouragement, arising from the evidence of progress and prosperity in the missionary work. In view of the increased demands on our treasury, the Committee of Finance brought forward resolutions, which were universally commended and adopted by the Society, as follows :

Whereas, In consequence of the present high rate of exchange, the expense of conducting the foreign operations of this Society has nearly doubled since its organization ; and,

Whereas, We consider it our duty not only to maintain the missionaries and Bible readers already appointed, but to send forth others whenever, in divine providence, the way is opened ; and,

Whereas, By a wise provision in our By-laws we are required to have a reserve fund equal to one year's amount for all the salaries for which the Society is pledged ;

Therefore Resolved, That it is our duty to make earnest efforts to enlarge our resources.

Also Resolved, That we solicit each friend of the Society to endeavor to obtain at least one new twenty-dollar collector or subscriber, or the co-operation of a mission-band.

Without doubt, all those interested in our missionary work will be pleased to hear, that it was also decided, at this meeting, to change the title of our little publication from "The Missionary Crumbs," to the more appropriate and significant name of "The Missionary Link."

MISS ADRIANCE.

It was with great sorrow that the friends of Miss Adriance heard the sad announcement of her death, on the 5th of March, at Amoy, China.

Soon after the formation of the Woman's Union Missionary Society, through the application of Mrs. S. P. Brown and Mrs. Hepburn, missionaries in Japan, we were induced to appoint Miss Adriance as a Bible-reader among the laborers of that newly opened mission field. Finding that these duties could not be extended in Japan, and learning of the great work in progress among the women in China, she was led to devote her future efforts to that nation. Soon after her arrival in China, she made, in February (21st), 1863, a statement to the Woman's Union Missionary Society of her position and projected work, as also of her application to the Dutch Board of Foreign Missions for support, as one of their missionaries.

In closing this statement, she mentioned that if her appointment should be refused by the Dutch Board, she feared, unless other support could be given, she would be reduced to the alternative of relinquishing her work among the heathen. Hearing that this appointment had not been obtained, our Society expressed its willingness

to undertake her support, if this would not exceed our prescribed means.

In July 23d, 1863, Miss Adriance replied to this communication in a satisfactory manner, and expressed deep gratitude to the Society for this ready response to her implied wishes, which had proved such an encouragement after her disappointment in her formal application to the Dutch Board of Foreign Missions. Subsequent to our regular appointment, one was sent from that Board, which found her struggling against the rapid progress of consumption.

In a letter received from Rev. Augustus Blauvelt, bearing date February 3d, 1864, we learn that Miss Adriance had been led to accept this last appointment in preference to the one given by our Society, although the ravages of disease would prevent her from laboring under the auspices of either. Although it was with deep regret that we heard of this change of purpose, we have every evidence how the heart of Miss Adriance was cheered and comforted by our sympathy and kindness, while she was led to decline our material aid. As an expression of her earnest gratitude and co-operation, she has left us three hundred dollars, the first bequest which has yet been recorded for the Woman's Union Missionary Society. Miss Adriance had gone to a foreign land with the hope of being able to *labor* for our blessed Master, but in His mysterious providence, He called her to suffer His righteous will. But we know that His *waiting*, as well as His ministering servants, fulfil their earthly mission in the exemplification of the sweet Christian grace of patience, and we feel that Miss Adriance has been removed from suffering to inherit the blessings appointed for the "just made perfect."

CHILDREN'S DEPARTMENT.

A few more Crumbs for the Children from the
Table of Memory.

You know, dear children, that when a Mission is commenced among a heathen people, one of the first things the Missionaries do is, to take some of the heathen children as pupils and commence a school.

That sounds very easy; and when people at home read those few words, they think there is nothing very wonderful about "commencing a school," so they read on further and look out for something "more interesting."

But just wait a little, while I tell you one or two of the things that happen when a school among the heathen, not only has to be collected, but kept together, according to our experience with the Mission Schools at Shanghai about fifteen years ago. It was some time before the people could understand why we were willing to take charge of their children, and feed, and clothe, and teach them. Some thought we wanted to train them up for soldiers to be sent abroad to fight our battles with other foreigners; and as to the girls, they were to be brought up as nurses, and waiting maids, and "singing girls" for the foreigners' amusement. These were the notions against which we had to contend.

Well, by degrees we got over these difficulties, and had more pupils coming to us than we could receive or

provide for. And then another kind of trouble sprang up. After three or four years of regular teaching, our scholars had made such progress that they were able to earn money if only we would let them off the rest of the time for which they were pledged to us. But no; we knew better than to let them go half-grown and half-taught, and we insisted that they should stay, or else pay back the money spent on their education.

Then came another difficulty. (You see, children, a great part of the work of our lives is meeting difficulties and overcoming them.) It was of this kind. If it so happened that any of our pupils became really in earnest about religion, and, when they went home once a month, refused to worship the family idols, then their relatives became alarmed, and wanted to take them away from the school.

Now, what was to be done! The relatives would not say right out that they were afraid of the child becoming a Christian, but they got up all sorts of excuses for constantly calling him home. First, his grandfather would die, and he must be there at the funeral. Then his mother's aunt would be very sick, and wanted to see her darling nephew; or else the feast of tombs was near, and he must needs go with the rest of the family to trim up the graves; or his sister was to be married, and his presence at the ceremony was indispensable, &c., &c.

Of course, for such reasons as these, leave of absence would be granted; but the trouble was, those leaves of absence never seemed to have any end to them, so that there was one of the school-house servants whose special business it was to go around and *insist* upon the return of these little absentees; and I can assure you he had a

busy time of it. At last one case arose where the boy—a very promising young Christian, clear in mind, and of a sweet disposition, but very feeble in health—was carried off far into the country, and we had reason to fear they intended keeping him away from us altogether. With this, of course, we could not be satisfied, and it was resolved that I should set off, accompanied by one of the elder pupils and a servant who knew the place where the boy had been taken. So we went.

Now, those three last words are easily written and soon read; but you have no idea what an amount of trouble was involved in that journey. I have the pencil notes before me now, written fifteen years ago, and I find they tell of going out to hire a boat for the excursion (it took five days altogether); started towards evening with the tide; discovered that we had no sail with us—somebody had stolen it the day before; stopped at the draw-bridge, the keeper of the draw demanding about seven times as much as was proper; at nightfall found ourselves at a village about thirteen miles from Shanghai; no candles on board; boatman sent off to buy some; supper, &c., and a night of troubled dreams. When the morning tide came, our anchor was hauled in, and we took another start, but only to be soon stopped short; our great oar was broken—the one worked by two or three men at the stern of the boat. After that delay, another start, and then came on a heavy, steady, driving rain, which lasted till midnight, and was succeeded by a furious gust of wind. All this was dreary enough to one who was the only foreigner within two days' journey, and the first "outside barbarian" who, probably, had ever penetrated that region; so that when morning came, and

soon after breakfast time, we came to the end of our journey, a pleasant village on the river, and the weather cleared up, and the people began to flock in from the surrounding country, and the Mandarin of the place sent down to know who I was, and what I came for, and when I was going away; all this was like getting into a new world after such a dismal night as we had had.

And there we found our pupil, but he positively declined returning with us, to which, however, I paid little attention, but set out to visit the parents' house, leaving it for the elder pupil who had come with me to talk over and talk out the matter of the return. I had enough to do to keep at bay, so to speak, the multitudes who pressed upon us to see the strange outlandish man. "Why, he's just like one of ourselves!" they frequently exclaimed, as though they had expected me to be a being of another race altogether. Then they made a rush at me for books and tracts; but I told them no, that was not the way to seek instruction in our holy religion: if they wanted books, let them send some of their oldest and most respectable inhabitants, and I would intrust parcels to them for distribution. This they did, and there was no more trouble from crowding. But I could get no rest—no, not so much as to eat. Three or four times I walked away from the house on purpose to draw the crowd off, and give the people opportunity to cook food for us and for themselves; and as I walked among the graves and monuments which overspread the country, I discoursed to them that followed concerning death, and the dear Saviour who conquered death. It was only after three or four such successive walks and discoursings that the people were satisfied and left us to ourselves. By the time our simple

meal of rice and vegetables, with a cup of tea, was ended, the boy for whom I had come was ready to return with us, though I never fully learned what were the arguments by which the elder pupil had satisfied the minds of his relatives. The dear boy himself was willing enough, and lived among us several months, giving good evidence that his heart was changed. And then he died—a Christian; one of the first fruits of our Mission School gathered into the heavenly garner.

This, dear children, is a specimen of what goes on in the school work of our Missions. The lambs are collected, and fed, and cared for; and when, as in the instance just mentioned, one goes astray, the ninety and nine are left, while the school-shepherd goes into the mountains and seeks the lost one, bringing it home and rejoicing over it greatly.

Thus it has been from the beginning, and it is satisfying to our hearts to feel that we are engaged in work which so closely resembles that of the good Shepherd himself.

E. W. S.

Miss Brittan tells us that the English Government are just awakening to the idea that, exposing the aged and dying on the banks of the Ganges, and stopping their mouths and nostrils with clay, is murder. It never seemed to occur to them before that this species of murder *must* be prevented.

"THEY had an elephant to help, old Bolo, and he used to work very hard rolling logs."—*See Crumbs for January, 1863, p. 25.*

BOLO HELPED AND SO MUST I.

WHAT can Bolo be about,
 Making such a fearful rout?
 Bolo helps as Bolo can,
 Building for the mountain clan.

Bolo works with might and main,
 Shaking with his tread the plain,
 Dragging timber for supply,
 Bolo helped and so must I.

Bolo builds the house for school,
 Though he does not know a rule;
 Surely I must do my part,
 With my pennies, with my heart.

Let the little wild Karen,
 Peeping from her highland glen,
 Learn to read, and sing, and pray,
 And the Saviour's words obey.

Little hands much work can do,
 Little hearts can pity too;
 I will then in earnest try,
 Bolo helped and so must I.

Boston, 1864.

M. V. B.

CALCUTTA, *March 13th*, 1864.

MY DEAR YOUNG FRIENDS—I am going to tell you something about the death and burial of the poor people here. You know when we have a dear friend taken very ill how carefully we watch and tend them, hoping and praying to the last minute that God will yet spare them to us, and when they do die, we are still very tender and careful of their poor bodies, though we know that they cannot feel anything; yet we dress them neatly and lay them gently away in the grave, commending that dear body—still dear to us—to our Heavenly Father's care, knowing that He will raise it up again at the last day. If, when we think they are almost dead, God mercifully raises them up and restores them to health, Oh! how happy we are, how much we rejoice.

But Oh! how different is it with these poor people here. About a mile outside the city there is a dreadful place where they *burn* the dead, as they never bury them. If a person dies unexpectedly and the friends are too poor to buy wood to burn the body, it is carried on a sort of bier and thrown into the river, where, as the stream is rapid, every thing is carried to ocean.

The body floats on the water and is directly covered by a number of vultures, who feed on it; or it is sometimes washed on shore, where there is a fight for it between the vultures and the jackals.

If the dead person is very rich, he or she is burnt with Sandal wood, which, as it is very expensive, the funeral pyre costs a great deal. Generally there is not more than half wood enough provided, and the body after

being partly consumed, is left to be finished by the jackals.

Close by this dreadful place for burning there is a large open shed, built mostly over the water. When any one is thought to be dying they are laid upon a bier, or seated in a chair, and are brought under this shed, placed in the water, up to their necks. You know they consider this river very holy, and they think if they die in this water, after death they will be so much happier.

Sometimes they do not die as soon as their friends expect, and then their nose and mouth is filled with clay. Even with all this treatment they sometimes get well and go home again—but do you think their friends are glad to see them? No, indeed, it is the greatest disgrace that can happen to them. They have lost caste, no matter how high caste they may have been before. None of their friends or servants will ever speak to them nor let them come into the house, but they throw out to them a little food and clothing, and then they have to go wherever they can. There is a large island in the Ganges where now a great number of these poor people live, who were once put out to die but had recovered, but they never see those they love again.

Dear children, thank God every day that you were born in a Christian land, and pray for and do all that you can to help to make these poor heathen *Christians*.

These people believe that every living thing is a part of the god Bah, and that when men die, if they have been bad, they become some animal, but if they have been good they become a higher caste man, till at last when they have become very *very* good, they go back

and become part of the god again. For this reason they will not kill anything that has life, but they think if they feed or are kind to an animal, their god is as much pleased as if they fed a man, so you will sometimes see a man leaving a cheap work to be good and please his god. Sugar is cheap here, and for a few pennies a man will sometimes buy a small bag of it, and as there are many ants here, when he comes to an ant hole he will stop and sprinkle some sugar, when hundreds will come to eat it. When he has emptied his bag, he will think his god is as much pleased with him as if he had benefited all that number of human beings. Poor people! pray for them and your sincere friend.

H. G. BRITTAN.

MISS WHATELY, in her book, "Ragged Life in Egypt," gives a very entertaining account of a little excursion which she gave to her school for girls in Cairo. She mentioned that the only drawback to the general gaiety, was the disappointment of some little boys, who, in deference to Moslem prejudices, could not accompany their sisters. One little boy who was looking earnestly at the departing children, exclaimed piteously, "I wish I were a girl." Miss Whately adds: "It was indeed a triumph to the little school that it caused an Egyptian boy, even for a *moment* to wish himself a girl.

**AMOUNTS RECEIVED SINCE THE DATE OF
LAST REPORT.**

Miss E. S. Voorhees, New Brunswick, N. J.....	\$5 00
“ Messenger.....	6 00
Mrs. D. J. Lyons.....	44 00
“ Wm. Spencer.....	40 00
Miss Adriance.....	235 00
Boston Aux. per Mrs. J. D. Richardson, Treasurer ...	200 00
Donation from Dorchester, Mass., for Miss Marston, Tounghoo.....	12 00
Mission Band, Fragment Gatherers, per Mrs. Edwin Smith.....	10 00
Mrs. George Colgate.....	10 00
Miss Hamilton.....	20 25
Miss Welling.....	4 50
Chil's Mission Band, Brooklyn, through Mrs. S. E. Warner.....	20 00

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.



BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Link," published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.



The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cocksades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jane, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in
a Lozenge, and crowned with a Triumphal Wreath—indi-
cating Love, Meekness, Hope, and Union; the Stars rep-
resenting the Nationality of the Society and the number of
Denominations engaged in the Society—designed to be
used as a Seal by which all connected will recognize one
another.

FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MIS-
SIONARY SOCIETY OF AMERICA," incorporated in the
City of New York, February 1st, 1861, the sum of
to be applied to the Missionary
purposes of said Society.*